DOCUMENT RESUME

ED 336 742 CS 213 003

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TITLE A Descriptive View of the Portrayal of Jewish and Christian Lifestyles in Award-Winning Children's Books from 1960 to 1990 Using Content Analysis.
PUB DATE Dec 90
NOTE 54p.; M.A. Thesis, Ball State University.
PUB TYPE Dissertations/Theses - Masters Theses (042)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Books; *Childrens Literature; *Christianity; Content Analysis; Elementary Secondary Education; *Judaism; *Religious Factors
IDENTIFIERS *Newbery Award; Text Factors; Thematic Analysis

ABSTRACT

A study used content analysis to examine the extent to which Jewish and Christian lifestyles were portrayed in 62 children's books of accepted literary worth. For each year from 1960 to 1990, the Newbery Award-winning book and one Newbery honor book were examined. A content analysis of 13 action categories found that the 5 most common actions were: (1) compassionate/charitable deeds; (2) telling others about God; (3) prayer; (4) worship attendance; and (5) reading the Bible. No significant change in the frequency of the 13 actions was found over time. However, Jewish and Christian lifestyles were portrayed only nominally in the Newbery books. The sample distribution showed that 65% of the sampled books contained fewer than the mean of 4.9 actions per 100 pages. Only six books contained strong Jewish or Christian characters--main characters whose faith in God was portrayed as playing an important role in everyday life. Jewish characters of any kind (prominent or obscure) were found in only three books. Of the 8 books that contained more than 10 actions per 100 pages, only one was about people in a contemporary setting. Some books contained a large number of actions contrary to Judeo-Christian lifestyles. Other studies have asserted that multicultural literature should be preferred because children need positive exposure to all cultures. This study concludes that portrayal of the cultures of committed Christians and Jews has not been common of the Newbery books since at least 1960. (Fourteen references and an appendix--containing Newbery award guidelines and the coding sheet used in the study--are attached.) (Author/SR)

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A DESCRIPTIVE VIEW OF THE PORTRAYAL OF JEWISH AND CHRISTIAN LIFESTYLES IN AWARD-WINNING CHILDREN'S BOOKS FROM 1960 TO 1990 USING CONTENT ANALYSIS

A THESIS

SUBMITTED TO THE GRADUATE EDUCATIONAL POLICIES COUNCIL

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

for the degree

MASTER OF ARTS

by

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Graduate Office Check:

Date

CS213003

BALL STATE UNIVERSITY

MUNCIE, INDIANA

DECEMBER 1990

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MASTER'S THESIS

A Descriptive View of the Portrayal of Jewish and Christian Lifestyles in Award-Winning Children's Books from 1960 to 1990 Using Content Analysis

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December 1990

Running head: Jewish and Christian Lifestyles in Children's Books

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Abstract

The extent to which Jewish and Christian lifestyle actions were portrayed in 62 children's books of accepted literary worth was studied. The researcher read the Newbery award book and one Newbery honor book for each year in search of actions that Jews and Christians active in their faiths deemed important. The sample consisted of the Newbery award book and one Newbery honor book for each year from 1960 to 1990. A content analysis of 13 action categories found that the five most common actions were (1) compassionate/ charitable deeds, (2) telling others about God, (3) prayer, (4) worship attendance and (5) reading the Bible. No significant change in the frequency of the 13 actions was found over time. However, the researcher found that Jewish and Christian lifestyles were portrayed only nominally in the Newbery books. The sample distribution shows that 65 percent of the sampled books contained fewer than the mean of 4.9 actions per 100 pages. Only six books contained strong Jewish or Christian characters – that is, main characters whose faith in God was portrayed as playing an important role in everyday life. Jewish characters of any kind (prominent or obscure) were found in only three books.

Of the eight books that contained more than 10 actions per 100 pages, only one was about people in a contemporary setting: The Great Gilly Hopkins (1979). Actions were recorded regardless of which character committed them. In four books, characters' actions seemed inconsistent with the rest of the character's portrayed lifestyle. Some books contained a large number of actions contrary to Judeo-Christian lifestyles, with portrayals of hate and cruelty far outweighing portrayals of Jewish or Christian lifestyle actions. The most extreme of these were The Tombs of Atuan (1972) and The Witches of Worm (1973). Other studies have asserted that multicultural literature should be preferred because children need positive exposure to all cultures. This study concludes that portrayal of the cultures of committed Jews and Christians has not been common of the Newbery books since at least 1960.

Introduction

A good book stirs the imagination, challenges ideas and helps form one's outlook on life. Children's books have perhaps a greater impact on their readers than do materials written for adults. "...the written word is one of the most powerful ways to transmit ideas and information," wrote Kinman and Henderson (1985, p. 885), concerning children's literature.

Trends over the past two decades show how important the power of transmitting ideas to children has become. It seems everyone has an opinion on what should and should not be published. Most literature studies of this decade conclude that multicultural/nonsexist literature should be preferred, because children need positive exposure to all cultures and to the expanding roles of both sexes. (K.I. Adams, 1981; Dougherty and Engel, 1987; Kinman and Henderson, 1984, 1985; Madsen and Wickersham, 1980)

In determining what multicultural means, culture is defined as the unique characteristics that differentiate a group of people from other groups by way of common values, beliefs, traditions, ways of life and/or physical traits (Adams, 1981). Thus, a culture can be an ethnic group, such as Mexican-Americans or

Vietnamese-Americans, or a regional group, such as Midwesterners or Southerners. These groups can be broken down even further into groups with distinctive lifestyles and interests which would constitute their own cultures. Examples would be artists, "yuppies," feminists, evangelical Christians, senior citizens, college students and homosexuals.

Previous studies generally define a book as multicultural if it represents many cultures among its characters in a positive light.

In the same vein, studies that research sexism in literature define nonsexist literature as that which represents both sexes in nonstereotypical roles. Therefore, a book in which a female character is rescued from her problems by a male would be considered sexist.

The trend toward publishing multicultural/nonsexist children's books has been accompanied by a trend in more adult-like subject matter. Death, suicide, sex, drugs and divorce are today common topics in children's books.

Swinger (1981) noted that the shift in subject matter in children's books seemed to occur in the 1960s, beginning with the publication of Harriet the Spy (1964) by Louise Fitshugh. In the book, Harriet discussed her own menstruation and while talking to her

mother, said "damn."

Gosa (1977) also charted the beginning of the "new realism" in children's literature with the publication of Harriet the Spy. She wrote, "Since that time, realism in children's literature has grown to include not only abortion, illegitimacy, drugs and divorce, but also homosexuality, organized crime and murder." (p.529)

Fuchs (1984) noted that some topics, such as obedience, respect for authority and religion – once common themes in children's books – are now largely ignored. She wrote, "Given their content, it is easy to see why many people find children's books disturbing." (from the abstract)

Knafle, Wescott and Pascarella (1985, p.16) acknowledged, "Many contemporary books seem to make a point of including non-traditional values, such as disrespect for parents and authority."

And D.M. Adams (1986, p.308) concluded, "The reality of the late 20th century makes helping children grow up with hope more difficult."

Problem

Because children's literature has become less traditional in subject matter, a question arises. Have the subject areas really been broadened to include issues which presently concern society? Or have subjects such as suicide, drugs, and divorce merely replaced topics like religion, respect for elders, and moral teachings?

This study attempted to examine a portion of that question by exploring the extent to which Christian and Jewish lifestyles were portrayed in children's books of accepted literary worth.

Judeo-Christian values in books have been studied by others. But, just as in real life, a character might possess Judeo-Christian values yet not exhibit actions based on those values. In other words, lifestyles do not necessarily match values. Yet, considering that lifestyles of practicing Jews and practicing Christians are cultural realities of the American past and present, one would expect to find those lifestyles portrayed in children's literature.

The presence of the Jewish and Christian cultures has impacted a broad spectrum of social and political issues throughout American history. Recent issues Jews

and Christians have been involved with include abortion, political imprisonment in Communist countries, home schooling, censorship of school books and public perception of political candidates. The effects these cultures have had on U.S. law, on customs, and on everyday life are visible to even the casual observer. This study attempted to learn how visible the lifestyles of practicing Jews and practicing Christians were in quality children's literature.

Questions

The questions this study investigated were:

1. To what extent were Christian and Jewish lifestyles portrayed in quality children's books? Specifically, how often did characters in the Newbery Award books from 1960 to 1990 carry out actions characteristic of a Jew or Christian active in his or her faith?

2. Did the portrayal of these lifestyle actions change over the years in frequency and/or in kind?

The purpose of this study was not to assert what should or should not be selected by the school librarian, but rather to provide an understanding of another aspect of children's literature and encourage good writers to fill any voids.

Literature Review

Previous studies of anything Judeo-Christian in children's literature looked at values, but fell short of examining lifestyles, which involved the characters' actions. In addition, in previous studies, the term "values" could refer to anything from a character's vaguely defined attitudes to a picture of a priest.

Some studies examined a narrowly defined sample of literature, looking for how characters responded to life, rather than frequency of those responses.

In her search for Jewish content in American children's fiction, Posner (1980) examined 73 realistic fiction books having Jewish characters. Focusing on daily activities, both religious and secular, she studied the characters' attitudes, values, concerns and goals, as well as the effect that being Jewish had on them.

She found that communication of positive Jewish content depended on literary quality, the author's knowledge and point of view. Overall, most of the content was positive. Her sample, however, was taken from the Jewish Book Annual from 1950 to 1980, a yearly listing of published books that contained Jewish characters.

Knafle et al. (1985) analyzed values presented in Caldecott award books from 1938 to 1986. Values studied included positive and negative feelings, positive and negative behavior, Judeo-Christian religious values, other religious values and traditional values. Judeo-Christian religious values included trust in God, prayer, forgiveness and mention of or a picture of a priest, nun, minister, rabbi, Jesus, a saint, Christmas, Easter, mass, a creche, a religious ceremony or festival, a church, synagogue or temple.

The study concluded that Judeo-Christian values decreased in frequency from 1938 to the 1960s. In the 1970s, Judeo-Christian values were almost nonexistent in the books selected. The 1980 to 1986 books showed an increase in Judeo-Christian values to the same level as that of the 1950s. Instances of other religious values outnumbered Judeo-Christian values five to one in the 1970s and five to three from 1980 to 1986.

Knafle conducted a similar study (with Rodriguez-Brown and Budinsky in 1989) of the same values as portrayed in American versus Hispanic reading textbooks. Far more Judeo-Christian values were found in the seven Hispanic basal readers series than in the two American basal readers series studied. The researchers noted

that it seemed as though the American publishers had taken great pains not to be offensive to any group in a pluralistic society. The stories in the American readers were "generally positive, though somewhat bland," they said.

In her study of 32 Newbery Award books and 25 children's classics, K.I. Adams (1981) concluded that books of accepted literary worth did offer quality multicultural representation. However, she also noted that portrayals of persons with religious backgrounds other than the largest Protestant denominations in the United States were severely lacking. Adams read all 57 books in random order and coded each using a checklist.

Contrary to K.I. Adams' findings, Madsen and Wickersham (1980) reported unequal treatment of the sexes and inadequate multicultural representation. Their study looked at 72 realistic fiction books for preschool through age eight.

The difference between this finding and K.I. Adams' could lie in the type of books chosen for study. Madsen and Wickersham selected their sample from reviews of 90 children's books published in the 1977 and 1978 issues of Bulletin of the Center for Children's Books. (University of Chicago Press)

In addition, age levels of the books were different for each study. Criteria for the Newbery award include that the book must appeal to children up to and including age 14. Perhaps it was not practical to expect the same level of sophistication from books for a younger audience.

Madsen and Wickersham also stated, "Literature, both for adults and children, mirrors the society from which it springs." (p. 273) In view of their findings, one must assume one of two things: either literature is not truly a mirror of society or American society is not as culturally pluralistic and nonsexist as Madsen and Wickersham indicated in their writing.

Along those same lines, Kelly (1981) wrote, "Children's books do not so much 'reflect' society as express what individuals, differently situated in a given society, think children ought to know and believe and experience." (p. 68)

In contrast, Kinman and Henderson (1985) stated that children must see lifestyles like their own in the literature they read, since this is one way they validate their own lifestyles. In their study of every Newbery Medal winner and honor book for the years 1977 through 1984, they concluded that portrayals of females

were less stereotypical and less sex-biased than was found in a previous study done by Feminists on Children's Literature in 1971. That group had examined 49 Newbery winners and books recommended by the American Library Association.

Although studies that examine Judeo-Christian values in children's literature were few, research rating sexism, racism and multiculturalism abounded. The purpose of these studies seemed to be to guide the selection of books by using a prescribed set of measures: that is, the multicultural/nonsexist model.

Concerning this model, Harmon (1987) asserted that the multicultural/nonsexist ideal is a priori censorship in that "...it restricts the selection of certain materials based on a preconceived notion of what is and what is not an appropriate picture of life." (p. 303)

In summary, previous studies revealed that children's books of accepted literary quality have become increasingly multicultural and decreasingly sex-biased since around 1970. Findings varied concerning multiculturalism and sexism in children's books other than the Newbery and Caldecott winners.

Judeo-Christian values in children's literature also were portrayed more frequently in books of literary

quality than in books of lesser literary worth. A steady decrease in Judeo-Christian values occurred from the 1940s through the 1970s, but in the first half of the 1980s, Judeo-Christian values were on the rise again.

Method

To obtain objective data, a content analysis of books of accepted literary worth was conducted. Previous studies (K.I. Adams 1981, Kinman and Henderson 1985, Knafle et al. 1985) utilized content analyses to search for occurrences of multiculturalism, sexism, and values.

Selecting the sample

In answer to the question, "To what extent are Christian and Jewish lifestyles portrayed in quality children's books?" a population of quality books had to be selected. Books awarded the Newbery Medal served this purpose well. The American Library Association awards the Medal annually to the author or authors of the book it considers the "most distinguished contribution" to American literature for children published in the United States during the preceding year. Books for children from birth through age 14 are considered. In addition, usually one to five books are selected as Newbery honor books each year. A complete description of criteria for the Newbery Medal is listed in the appendix.

This study involved the Newbery Medal winner and one honor book, randomly chosen for every year from 1960

to 1990. A random number table was used to choose the honor books.

Definitions

For the purposes of this study, Jewish or Christian lifestyles were defined as the overt actions (not merely values) that were held in high regard by Jews and/or Christians.

Jews were defined as people who profess belief in God's covenant with Abraham. Christians were defined as people who profess belief that Jesus Christ was the only son of God who died to atone for their sins, rose from the dead and lives as God himself.

Procedure

The books selected were read in random order and evaluated by the researcher. A coding sheet listing specific actions was used for each book. The actions were well-defined so that nuances of meaning would be minimal. Previous studies have mentioned rater agreement as a problem due to individual differences of perception.

Actions listed on the coding sheet were obtained through a survey of ten Christians and eight Jews who were active in their churches or synagogues. The coding sheet is shown in the appendix.

Surveys were mailed to the pastor, rabbi, priest or secretary, who were asked to distribute the surveys to active members. A stamped envelope was provided for each survey respondent to mail his or her completed form to the researcher. Participants did not sign their names but identified the church or synagogue they attended.

The survey listed various actions and asked respondents to rank the importance of those actions in a "committed/devout Jew's or Christian's life." The list of actions was derived from the researcher's previous readings and background. The intent of the questionnaire was stated on the survey form as: "...to find out which actions represent persons committed to their faith." Space was provided to write in additional actions which respondents deemed important, but the respondents supplied no additional actions.

A balanced mix of respondents was achieved. Two respondents from each Christian denomination participated. Churches represented were American Baptist, Catholic, Foursquare Gospel, Presbyterian (U.S.A.) and United Methodist. Three Reformed and five Conservative Jews were also surveyed.

While coding the books, the researcher recorded the

actions regardless of the character's religious affiliation.

Actions were counted once for each character specifically named and once for every group named in each performance. For instance, when 900 Indians were baptized in The King's Fifth (1967), only one action was recorded because the Indians were referred to as one group and not named individually.

In cases where a character was portrayed performing an action with mention that the action was a regular habit, that action was recorded once, because the number of performances could not be determined. An example of this is when Mrs. Trotter was depicted as reading the Bible and praying everyday in The Great Gilly Hopkins (1979).

An outside reader verified evaluations by reading and coding two books from the first third of books read, two from the second third and two from the final third. The outside reader's code sheets were compared with the researcher's to assure that no change in the evaluation process occurred over time. This check system was used by K.I. Adams (1981) when she coded 57 Newbery winners and classics in her study of multicultural representation. Coder reliability was 96 percent, using

Holsti's formula.

The number of Jewish or Christian lifestyle actions in each book was recorded and then divided by the number of pages in the book and multiplied by 100 to arrive at an average number of actions per 100 pages for each specific action and for all actions together in each book.

The page was selected as the appropriate unit of measure to be consistent with other studies. Knafle et al. (1985) used the individual page as the unit of measure for their study of values in 38 Caldecott Award-winning books. Their study included full-page pictures.

The present study included picture captions, but not the actions depicted in the pictures themselves. One reason for this was that each action shown in an illustration was mentioned in the text. To count the illustration would have meant that the action would be counted twice. Secondly, all but one book contained few, if any, illustrations.

The actions studied were: prayer before meals; prayer at other times; expression of forgiveness; asking forgiveness; making restitution for a wrong; compassionate or charitable actions performed for other people; participation in a specifically Jewish or

Christian ceremony, such as Passover seder or Lord's Supper; reading the Bible; verbally telling others about God, the Bible or scriptural principles; attending worship or other Christian or Jewish learning sessions, such as Sunday school, confirmation classes, bar or bas mitzvah training, or Bible study; attending other functions sponsored by a church or synagogue; and inviting others to church or synagogue functions. In addition, space was provided on the coding sheet to note any actions which fell into an "other" category.

Compassionate or charitable actions were those which a character under no obligation performed for a perceived benefit to others, without thought of significant personal gain. Actions performed by parents for children were not considered compassionate or charitable because of the implied obligation of parent to child.

Prayers to the Judeo-Christian God and to saints were counted. When characters prayed to someone other than pagan gods, the prayer was counted as a Judeo-Christian lifestyle action.

Results

The books in the sample averaged 172 pages in length, with the shortest being 28 pages (Like Jake and Me, 1985) and the longest being 365 pages (A String in the Harp, 1977). Most of the books contained few, if any illustrations. The only exception to this was Like Jake and Me, of which half was art.

Average ratio score and overall median

The data do not support a linear increase or decrease in the portrayal of Jewish and Christian lifestyles over the 31 years surveyed. In fact, the differences in lifestyle portrayal over time proved statistically insignificant when analyzed in five-year increments. A chi-square test was used, the results of which are shown in Table 1.

The number of lifestyle actions fluctuated in an irregular cycle over the years, with the 1970s books showing fewer Jewish/Christian lifestyle actions than those of the 1960s and 1980s. This pattern can be viewed in Figure 1.

The mean number of lifestyle actions per book in the sample was 4.9 per 100 pages. The number of actions per 100 pages will be referred to as the average ratio score. The median average ratio score was lower than the mean, at 4 actions per 100 pages. Six books held the

Table 1

Chi Square Analysis of the Change in Average Ratio Scores Over Time

Time Period	Observed Average
1960-64	5.48
1965-69	5.29
1970-74	4.68
1975-79	3.97
1980-84	7.18
1985-90	3.27

Chi squared = 1.84, no significance

lowest average ratio score (and lowest raw number) of zero actions. The highest average ratio score was 20.1

Within that range, nearly 55 percent of the sample books contained fewer actions than the median; 65 percent contained fewer than the mean.

In the 1960s, 60 percent of the sample books contained fewer actions than the mean. For the 1970s, 75 percent contained fewer actions than the mean; the 1980s, 65 percent.

Overview of yearly data

To view the data from another angle, the researcher looked at the incidents of actions which occurred at least once in any year. The sample books of the 1970s stood out again with an absence of characters that attended worship, prayed or told others about God. These action categories were among the five most common found. The other actions that were the most common in the sample were compassionate or charitable deeds and reading the Bible.

Worship attendance actions were found in books from award years 1962 to 1966, but no occurrence was found in books from award years 1967 to 1974. Another gap in which there were no incidents of worship attendance was 1984 to 1988.

As shown in Figure 2, a gap is at least two

consecutive years in which there was no occurrence of a particular action.

A gap in incidents of prayer occurred from 1970 to 1974 and from 1984 to 1987. In the entire sample, only five prayers to saints were recorded from three books. A gap in incidents of telling others about God, the Bible or scriptural principles occurred from 1960 to 1961, from 1971 to 1973 and from 1985 to 1986.

By far the most common lifestyle actions found year to year fell under the compassionate or charitable deeds category. All but five of the books that contained at least one action portrayed at least one act of compassion or charity.

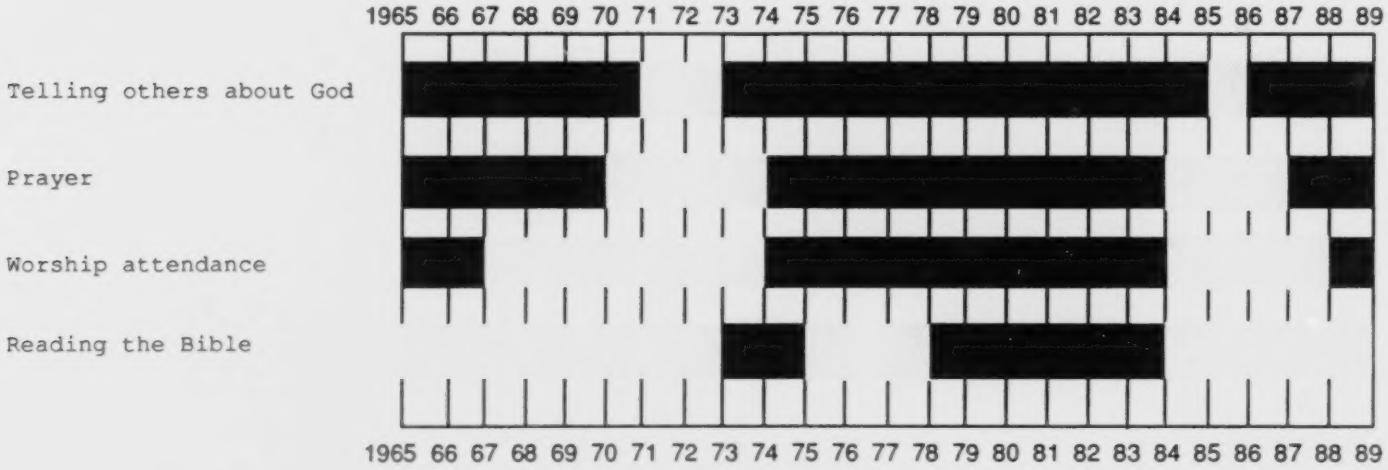
Finally, the researcher found incidents of reading the Bible in nine of the surveyed years: from 1973 to 1975 and from 1978 to 1984.

Less common actions were participation in Jewish or Christian ceremonies, which occurred in only seven books; asking forgiveness, seven books; expressing forgiveness, four books; participating in church or synagogue recreational or work projects, one book; inviting others to church or synagogue, one book; and making restitution for a wrong, one book.

Average ratio scores for all action categories are shown in Table 1. Raw data are listed in Table 2.

Figure 2

Year-to-Year Gaps in Four Most Common Actions Other Than Compassionate/Charitable Actions
Lighter shaded areas represent time periods of at least two years in which the indicated activities did not appear in the sample.



Summary and Conclusions

If the Newbery books are representative of the best of children's literature, then Jewish and Christian lifestyles are portrayed, generally speaking, on a nominal level in quality children's books. The late 1960s, most of the 1970s and mid to late 1980s particularly lacked books with the lifestyle actions that Jews and Christians value. This appeared to coincide with the finding by Knafle et al. (1985) that frequency of Judeo-Christian values in children's literature dropped in the 1970s to the lowest since 1938, but increased again in the 1980s.

Strong Jewish or Christian characters were found occasionally, appearing in 10 percent of the books in this sample. The books with the most Jewish or Christian lifestyle actions were generally about characters in historical settings. Of the eight books that contained more than 10 actions per 100 pages, only one was about people in a contemporary setting. This was The Great Gilly Hopkins (1979), a humorous story of a rebellious child who found the love she craved in a last-resort foster family. Books with fewer than 10 actions per 100 pages were well-mixed in regard to setting and genre.

Inconsistent Lifestyles

Characters in four books performed actions which seemed out-of-character or inconsistent with the rest of their portrayed lifestyle. For instance, the pirate who showed kindness to Jessie and read the Bible was the same man who later tossed sickly African slaves overboard to drown at sea in The Slave Dancer (1974). He also allowed a shipmate to be blamed and flogged for the pirate's theft of an egg.

The senile grandmother in Jacob Have I Loved (1981) quoted scripture as a way of telling her granddaughter that she hated her or accusing family members of lust and adultery. The only character who prayed in The Westing Game (1979) was the crazed alcoholic, "Crow." The Road From Home (1980) mentioned an Armenian priest who was also an astrologist.

Strong Jewish or Christian Characters

The researcher found only six books with strong Jewish or Christian characters – that is, main characters whose faith in God was portrayed as playing an important role in everyday life.

The characters were: two children of a rabbi in The Bronze Bow (1962); Juan and his painter friend in I, Juan de Pareja (1966); Rabbi Leib in When Schlemiel

Went to Warsaw and Other Stories (1969); Mrs. Trotter and Mr. Randolph in The Great Gilly Hopkins (1979); Catherine in A Gathering of Days (1980) and Mama in Scorpions (1989).

Jewish characters were rare – even minor ones. Besides The Bronze Bow and When Schlemiel Went to Warsaw, only one book so much as mentioned Judaism. In It's Like This, Cat (1964), Davey talked about his friend Ben making plans for Rosh Hashanah. Ben was a minor character and this was the only mention of Judaism in the book.

Additional Observations

Some books portrayed an unusually large number of actions involving hate and cruelty. The most extreme of these were The Tombs of Atuan (1972) and The Witches of Worm (1973).

The Tombs of Atuan opened with a mock human sacrifice of a 6-year-old girl to unnamed gods. Blood was poured on the steps of the temple throne just after she was spared from being decapitated. From then on, the girl was known as "Arha, the Eaten One," who ruled a colony of women in which she was a prisoner.

Early in the book, Arha had to decide how to kill and dispose of three men whose tongues had been cut out.

She decided to let them starve for the expressed purpose of prolonging their suffering. Later she plotted a torturous death for the wizard, carefully planning ways to lengthen his suffering until his death.

When the wizard saved her life, Arha felt compelled by a mind-controlling force to kill the wizard with her dagger that she previously used to worship the powers of darkness. Reincarnation and demonic possession were repeated themes. Kindness was scarce.

Torture and cruelty were also major themes in The Slave Dancer (1974) and The King's Fifth (1967), but the heroes of these books were not the ones who mistreated others. For instance, in The Slave Dancer, a pirate forced a captured African slave to drink rum by rubbing the cup across his closed lips and clenched teeth until the slave's lips bled, but the reader was encouraged to dislike the pirate and identify with Jessie, the kidnapped boy on board.

In The Witches of Worm (1973), teenage Jessica imagined Worm, her cat, to be a devil who spoke to her throughout the book. She imagined that she could not resist doing what Worm "told" her. Each of her actions was intended to harm others for spite.

Influencing Factors

The portrayal of Jewish and Christian lifestyles in the Newbery books was influenced by a number of factors.

Newbery Award criteria state that the award is not for didactic intent. That seems to mean that those who select the annual winners are instructed not to base their award on whether the book teaches moral lessons. But perhaps that statement encourages a tendency in award selectors to go a step further by not only disregarding intent, but by disregarding books that moralize or books that are strong in Jewish or Christian lifestyles actions. Are quality books overlooked by Newbery Award selectors precisely because they contain didactic intent? Further study could explore how Newbery Award selectors perceive that criteria statement and what role that statement plays in their award choices.

It is also likely that the more than 3,500 school and public librarians, authors, educators, editors and publishers who select the Newbery winners each year are influenced by public opinion and attitudes within their professions. There is a need for study of the topics of Newbery winners and the relationship of those topics to public opinion of the times and standards generally held

within those professional groups.

A question of whether Newbery books mirror society could also be asked. Did the Newbery winners merely reflect an ordinary cross-section of life in U.S. culture? This is doubtful if one considers that all six books about African-Americans in this sample dwelt on their oppression. Only four books had Hispanic characters and they were all written prior to 1967. Therefore, it is questionable whether the Newbery books sampled reflected Jewish or Christian cultures as they occurred in real life.

Finally, the findings of the present study would be more meaningful if the same coding was applied to non-Newbery children's books of various genres, such as books written for Jewish or Christian readers, historical books or books set in contemporary times. Such research could be compared to the findings of the present study to see how other children's books vary from the Newbery books in portrayal of Jewish and Christian lifestyles. This could help define a scale by which to compare religious books versus secular books or historical books versus books set in contemporary times or Newbery books versus books of varying literary quality that children read everyday.

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Appendix

ASSOCIATION FOR LIBRARY SERVICE TO CHILDREN
A DIVISION OF THE
AMERICAN LIBRARY ASSOCIATION
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NEWBERY AWARD

TERMS

1. The Medal shall be awarded annually to the author of the most distinguished contribution to American literature for children published in the United States during the preceding year. There are no limitations as to the character of the book considered except that it be original work. Honor books may be named. These shall be books that are also truly distinguished.

2. The Award is restricted to artists who are citizens or residents of the United States.

3. The committee in its deliberations is to consider only the books eligible for the Award, as specified in the terms.

DEFINITIONS

1. "Contribution to American literature" indicates the text of a book. It also implies that the committee shall consider all forms of writing - fiction, non-fiction and poetry. Reprints and compilations are not eligible.

2. A "contribution to American literature for children" shall be a book for which children are a potential audience. The book displays respect for children's understanding, abilities, and appreciations. Children are defined as persons of ages up to and including fourteen, and books for this entire age range are to be considered.

3. "Distinguished is defined as:

   *marked by eminence and distinction: noted for significant achievement
   *marked by excellence in quality
   *marked by conspicuous excellence or eminence
   *individually distinct

4. "Author" may include co-authors. The author may be awarded the medal posthumously.

5. In defining the term, "original work," the committee will consider books that are traditional in origin, if the book is the result of original research and the retelling and interpretation are the writer's own.

6. "American literature published in the United States" means that books originally published in other countries are not eligible.

7. "Published...in the preceding year" means that the book has a publication date in that year, was available for purchase in that year, and has a copyright date no later than that year. A book might have a copyright date prior to the year under consideration but, for various reasons, was not published until the year under consideration. If a book is published prior to its year of copyright as stated in the book, it shall be considered in its year of copyright as stated in the book. The intent of the definition is the every book be eligible for consideration, but that no book be considered in more than one year.

8. "Resident," specifies that author has established and maintained residence in the United States as distinct from being a casual or occasional visitor.

9. The term "only the books eligible for the Award," specifies that the committee is not to consider the entire body of the work by an author or whether the author has previously won the award. The committee's decision is to be made following deliberation about the books of the specified calendar year.

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CRITERIA

1. In identifying distinquished writing in a book fof children:

   a. Committee members need to consider:

      *Interpretation of the theme or concept
      *Presentation of information including accuracy, clarity and organization
      *Development of plot
      *Delineation of characters
      *Delineation of setting
      *Appropriateness of style

Note: Because the literary qualities to be considered will vary depending on content, the committee need not expect to find excellence in each of the named elements. The book should, however, have distinguished qualities in all of the elements pertinent to it.

   b. Committee members must consider excellence of presentation for a child audience.

2. Each book is to be considered as a contribution to literature. The committee is to make its decision primarily on the text. Other aspects of a book are to be considered only if they distract from the text. Such other aspects might include illustrations, overall design of the book, etc.

3. The book must be a self-contained entity, not dependent on other media (i.e., sound or film equipment) for its enjoyment.

Note: The committee should keep in mind that the award is for literary quality and quality of presentation children. The award is not for didactic intent or for popularity.

Adopted by the ALSC Board, January 1978. Revised, January 1987.

CODING SHEET

Book title _____ # pages _____

Award or honor book (circle one) Year of award _____

Indicate the number of times each action appears in the book. In the column on the right side of the page, I will tally the number of actions per page, so leave that column blank.

To pray before meals	
To pray at other times	
To express forgiveness to others	
To perform compassionate or charitable actions for other people	
To attend worship or Christian or Jewish training sessions, such as Sunday School, confirmation classes, bar or bas mitzvah training, Bible study	
To participate in a Jewish or Christian ceremony (such as Passover Seder, Lord's Supper or a wedding with Jewish or Christian overtones)	
To attend recreational functions or work projects sponsored by church or synagogue. This would include performing work for church or synagogue that does not fit into any of the other categories. (i.e., tending the church garden, painting the synagogue, other volunteer work)	
To read the Bible	
To invite others to church or synagogue functions	
To verbally tell others about the nature of God, how he works in the lives of people. This includes telling about the Bible, biblical passages, stories, lessons, or scriptural principles.	
To ask forgiveness for a wrong	
To make restitution for a wrong	

Other actions described and/or comments:

Table 2

Average Ratio Scores for Each Book as a Whole and Each Lifestyle Action Category

Award books are listed first under each year, honor books are listed second.

	Total	Prayer at meals	Prayer/other	Express forgiveness	Compassionate acts	Worship/training	Ceremony	Recreation/work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1960														
Onion John	3.6	0	1.2	0	2.4	0	0	0	0	0	0	0	0	0
My Side of the Mountain	4.2	0	0	0	3.6	0	0	0	0	0	0	0	0	.6
1961														
Island of the Blue Dolphin	.5	0	0	0	.5	0	0	0	0	0	0	0	0	0
Old Ramon	1	0	0	1	0	0	0	0	0	0	0	0	0	0
1962														
The Bronze Bow	18.9	.4	.4	.4	5.1	.4	0	0	.8	.4	8.7	0	0	2
Frontier Living	6.2	0	.6	0	1.2	1.9	.6	0	0	0	1.9	0	0	0
1963														
A Wrinkle in Time	5.2	0	0	0	1.9	0	0	0	.5	0	2.8	0	0	0
Thistle and Thyme	9.8	0	0	0	8.4	.7	0	0	0	0	.7	0	0	0

Table continues

	Total	Prayer at meals	Prayer/other	Express forgiveness	Compassionate acts	Worship/training	Ceremony	Recreation/work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1964														
It's Like This, Cat	3.3	0	0	0	3.3	0	0	0	0	0	0	0	0	0
Rascal	2.1	0	.5	0	.5	0	0	0	.5	0	.5	0	0	0
1965														
Shadow of a Bull	5.2	0	1.9	0	.6	1.3	0	0	0	0	1.3	0	0	0
Across Five Aprils	12.6	0	0	0	12.1	0	0	0	0	0	.4	0	0	0
1966														
I, Juan de Pareja	16.7	.6	2.8	0	6.7	1.1	.6	0	0	0	4.4	.6	0	0
The Animal Family	.6	0	0	0	.6	0	0	0	0	0	0	0	0	0
1967														
Up a Road Slowly	3.6	0	.5	.5	2.6	0	0	0	0	0	0	0	0	0
The King's Fifth	2.3	0	.8	0	.4	0	.4	0	0	0	.4	.4	0	0
1968														
From the Mixed-Up Files	.6	0	.6	0	0	0	0	0	0	0	0	0	0	0
Jennifer, Hecate	0													
1969														
The High King	1.8	0	0	0	1.4	0	0	0	0	0	0	.4	0	0
When Shlemiel Went	9.5	0	3.4	0	4.3	0	0	0	0	0	.9	0	0	.9

Table continues

	Total	Prayer at meals	Prayer/other	Express forgiveness	Compassionate acts	Worship/training	Ceremony	Recreation/work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1970														
Sounder	12.9	0	0	0	2.6	0	0	0	0	0	10.3	0	0	0
Journey Outside	6.3	0	0	0	6.3	0	0	0	0	0	0	0	0	0
1971														
Summer of the Swans	2.8	0	0	0	2.1	0	0	0	0	0	0	.7	0	0
Knee Knock Rise	0													
1972														
Mrs. Frisby and Rats	12.9	0	0	0	12.9	0	0	0	0	0	0	0	0	0
The Tombs of Atuan	3.1	0	0	0	2.5	0	0	0	0	0	0	.6	0	0
1973														
Julie of the Wolves	.6	0	0	0	.6	0	0	0	0	0	0	0	0	0
The Witches of Worm	.5	0	0	0	.5	0	0	0	0	0	0	0	0	0
1974														
The Slave Dancer	4.5	0	0	0	3.4	0	0	0	.6	0	.6	0	0	0
The Dark is Rising	3.2	0	0	.9	1.9	.5	0	0	0	0	0	0	0	0
1975														
M.C. Higgins, the Great	0													
My Brother Sam Is Dead	9	.5	3.3	0	.5	.9	0	0	0	0	3.3	0	0	.5

Table continues

	Total	Prayer at meals	Prayer/other	Express forgiveness	Compassionate acts	Worship/training	Ceremony	Recreation/work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1976														
The Grey King	1.4	0	0	0	.5	1	0	0	0	0	0	0	0	0
The Hundred Penny Box	2.1	0	0	0	2.1	0	0	0	0	0	0	0	0	0
1977														
Roll of Thunder	4	0	.4	0	1.8	1.4	0	0	0	0	.4	0	0	0
A String in the Harp	.5	0	0	0	.3	.3	0	0	0	0	0	0	0	0
1978														
Bridge to Terabithia	2.3	0	0	0	.8	.8	0	0	0	0	.8	0	0	0
Ramona and Her Father	3.8	0	1.6	0	0	1.1	0	.5	0	0	.5	0	0	0
1979														
The Westing Game	1.1	0	1.1	0	0	0	0	0	0	0	0	0	0	0
The Great Gilly Hopkins	15.5	1.4	2.7	0	4.1	2.7	0	0	1.4	0	2.7	0	.7	0
1980														
A Gathering of Days	20.1	0	2.8	0	2.8	6.9	1.4	0	2.1	0	1.4	1.4	0	1.4
The Road from Home	16.4	0	3.4	0	5.9	2.1	.4	0	.8	0	3.8	0	0	0
1981														
Jacob Have I Loved	8.8	0	1.9	0	2.3	.5	0	0	2.8	0	1.4	0	0	0
A Ring of Endless Light	5.6	.3	.6	0	.9	0	.3	0	.6	0	2.8	0	0	0

Table continues

	Total	Prayer at meals	Prayer/other	Express forgiveness	Compassionate acts	Worship/training	Ceremony	Recreation/work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1982														
A Visit to William Blake's	0													
Ramona Quimby, Age 8	2.6	0	1.1	0	1.1	.5	0	0	0	0	0	0	0	0
1983														
Dicey's Song	5.1	0	0	0	2.6	0	0	0	1	0	1.5	0	0	0
Homesick: My Own Story	4.4	0	.6	0	1.9	1.3	.6	0	0	0	0	0	0	0
1984														
Dear Mr. Henshaw	.7	0	0	0	.7	0	0	0	0	0	0	0	0	0
The Sign of the Beaver	8.1	0	0	0	5.9	0	0	0	0	0	.7	0	0	1.5
1985														
The Hero and the Crown	1.2	0	0	0	.8	0	0	0	0	0	0	.4	0	0
Like Jake and Me	7.1	0	0	0	7.1	0	0	0	0	0	0	0	0	0
1986														
Sarah, Plain and Tall	1.7	0	0	0	1.7	0	0	0	0	0	0	0	0	0
Commodore Perry	.8	0	0	0	0	0	0	0	0	0	.8	0	0	0
1987														
The Whipping Boy	4.5	0	0	0	4.5	0	0	0	0	0	0	0	0	0
On My Honor	0													

Table continues

	Total	Prayer at meals	Prayer/other	Express forgiveness	Compassionate acts	Worship/training	Ceremony	Recreation/work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1988														
Lincoln: A Photobiography	4.4	0	0	0	3.6	0	0	0	0	0	.7	0	0	0
Hatchet	1	0	.5	0	.5	0	0	0	0	0	0	0	0	0
1989														
Joyful Noise	0													
Scorpions	7.4	0	2.8	0	.5	.5	0	0	0	0	2.8	0	0	.9
1990														
Number the Stars	9.5	0	.7	0	8	0	0	0	.7	0	0	0	0	0
Afternoon of the Elves	1.6	0	0	0	1.6	0	0	0	0	0	0	0	0	0

Table 3

Raw Number of Observed Jewish and Christian Lifestyle Actions

Award books are listed first under each year, honor books are listed second.

	Total	Prayer at meals	Prayer / other	Express forgiveness	Compassionate acts	Worship / training	Ceremony	Recreation / work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1960														
Onion John	9	0	3	0	6	0	0	0	0	0	0	0	0	0
My Side of the Mountain	7	0	0	0	6	0	0	0	0	0	0	0	0	1
1961														
Island of the Blue Dolphin	1	0	0	0	1	0	0	0	0	0	0	0	0	0
Old Ramon	1	0	0	1	0	0	0	0	0	0	0	0	0	0
1962														
The Bronze Bow	48	.1	1	1	13	.1	0	0	2	1	22	0	0	6
Frontier Living	10	0	1	0	2	3	1	0	0	0	3	0	0	0

Table continues

	Total	Prayer at meals	Prayer / other	Express forgiveness	Compassionate acts	Worship / training	Ceremony	Recreation / work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1963														
A Wrinkle in Time	11	0	0	0	4	0	0	0	1	0	6	0	0	0
Thistle and Thyme	14	0	0	0	12	1	0	0	0	0	1	0	0	0
1964														
It's Like This, Cat	6	0	0	0	6	0	0	0	0	0	0	0	0	0
Rascal	4	0	1	0	1	0	0	0	1	0	1	0	0	0
1965														
Shadow of a Bull	8	0	3	0	1	2	0	0	0	0	2	0	0	0
Across Five Aprils	28	0	0	0	27	0	0	0	0	0	1	0	0	0
1966														
I, Juan de Pareja	30	1	5	0	12	2	1	0	0	0	8	1	0	0
The Animal Family	1	0	0	0	1	0	0	0	0	0	0	0	0	0
1967														
Up a Road Slowly	7	0	1	1	5	0	0	0	0	0	0	0	0	0
The King's Fifth	6	0	2	0	1	0	1	0	0	0	1	1	0	0
1968														
From the Mixed-Up Files	1	0	1	0	0	0	0	0	0	0	0	0	0	0
Jennifer, Hecate	0													

Table continues

	Total	Prayer at meals	Prayer / other	Express forgiveness	Compassionate acts	Worship / training	Ceremony	Recreation / work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1969														
The High King	5	0	0	0	4	0	0	0	0	0	0	1	0	0
When Shlemiel Went	11	0	4	0	5	0	0	0	0	0	1	0	0	1
1970														
Sounder	15	0	0	0	3	0	0	0	0	0	12	0	0	0
Journey Outside	9	0	0	0	9	0	0	0	0	0	0	0	0	0
1971														
Summer of the Swans	4	0	0	0	3	0	0	0	0	0	0	1	0	0
Knee Knock Rise	0													
1972														
Mrs. Frisby and Rats	30	0	0	0	30	0	0	0	0	0	0	0	0	0
The Tombs of Atuan	5	0	0	0	4	0	0	0	0	0	0	1	0	0
1973														
Julie of the Wolves	1	0	0	0	1	0	0	0	0	0	0	0	0	0
The Witches of Worm	1	0	0	0	1	0	0	0	0	0	0	0	0	0
1974														
The Slave Dancer	8	0	0	0	6	0	0	0	1	0	1	0	0	0
The Dark is Rising	7	0	0	2	4	1	0	0	0	0	0	0	0	0

Table continues

	Total	Prayer at meals	Prayer / other	Express forgiveness	Compassionate acts	Worship / training	Ceremony	Recreation / work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1975														
M.C. Higgins, the Great	0													
My Brother Sam Is Dead	19	1	7	0	1	2	0	0	0	0	7	0	0	1
1976														
The Grey King	3	0	0	0	1	2	0	0	0	0	0	0	0	0
The Hundred Penny Box	1	0	0	0	1	0	0	0	0	0	0	0	0	0
1977														
Roll of Thunder, Hear My Cry	11	0	1	0	5	4	0	0	0	0	1	0	0	0
A String in the Harp	2	0	0	0	1	1	0	0	0	0	0	0	0	0
1978														
Bridge to Terabithia	3	0	0	0	1	1	0	0	0	0	1	0	0	0
Ramona and Her Father	7	0	3	0	0	2	0	1	0	0	1	0	0	0
1979														
The Westing Game	2	0	2	0	0	0	0	0	0	0	0	0	0	0
The Great Gilly Hopkins	23	2	4	0	6	4	0	0	2	0	4	0	1	0

Table continues

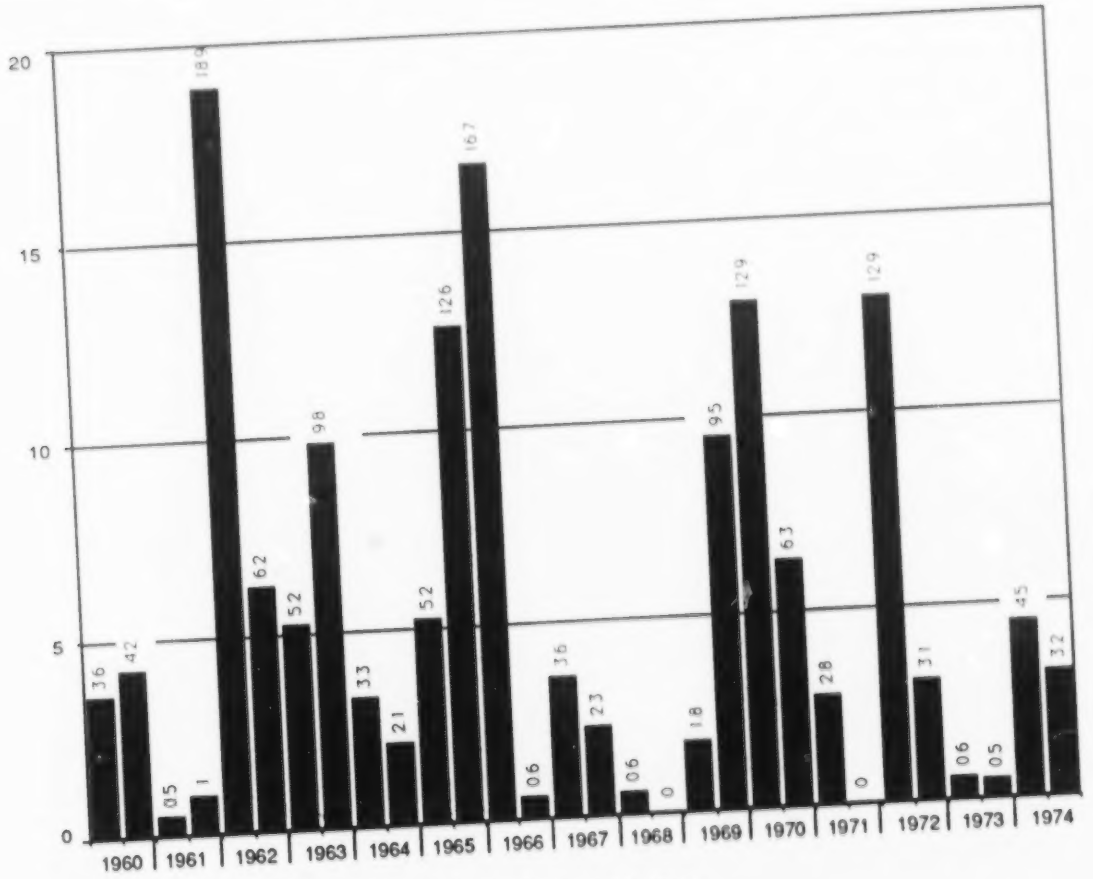
	Total	Prayer at meals	Prayer / other	Express forgiveness	Compassionate acts	Worship / training	Ceremony	Recreation / work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1980														
A Gathering of Days	29	0	4	0	4	10	2	0	3	0	2	2	0	2
The Road from Home	39	0	8	0	14	5	1	0	2	0	9	0	0	0
1981														
Jacob Have I Loved	19	0	4	0	5	1	0	0	6	0	3	0	0	0
A Ring of Endless Light	18	1	2	0	3	0	1	0	2	0	9	0	0	0
1982														
A Visit to William Blake's	0													
Ramona Quimby, Age 8	5	0	2	0	2	1	0	0	0	0	0	0	0	0
1983														
Dicey's Song	10	0	0	0	5	0	0	0	2	0	3	0	0	0
Homesick: My Own Story	7	0	1	0	3	2	1	0	0	0	0	0	0	0
1984														
Dear Mr. Henshaw	1	0	0	0	1	0	0	0	0	0	0	0	0	0
The Sign of the Beaver	11	0	0	0	8	0	0	0	0	0	1	0	0	2

Table continues

	Total	Prayer at meals	Prayer / other	Express forgiveness	Compassionate acts	Worship / training	Ceremony	Recreation / work projects	Read Bible	Invite others	Tell about God	Ask forgiveness	Restitution	Other
1985														
The Hero and the Crown	3	0	0	0	2	0	0	0	0	0	0	1	0	0
Like Jake and Me	2	0	0	0	2	0	0	0	0	0	0	0	0	0
1986														
Sarah, Plain and Tall	1	0	0	0	1	0	0	0	0	0	0	0	0	0
Commodore Perry	1	0	0	0	0	0	0	0	0	0	1	0	0	0
1987														
The Whipping Boy	4	0	0	0	4	0	0	0	0	0	0	0	0	0
On My Honor	0													
1988														
Lincoln: A Photobiography	6	0	0	0	5	0	0	0	0	0	1	0	0	0
Hatchet	2	0	1	0	1	0	0	0	0	0	0	0	0	0
1989														
Joyful Noise	0													
Scorpions	16	0	6	0	1	1	0	0	0	0	6	0	0	2
1990														
Number the Stars	13	0	1	0	11	0	0	0	1	0	0	0	0	0
Afternoon of the Elves	2	0	0	0	2	0	0	0	0	0	0	0	0	0

Figure 1

Average Ratio Score for Actions in Each Book*



*Award book actions shown first for each year

Figure continued

Figure 1 continued